
Christian Secretary.

HARTFORD, FRIDAY, SEPT. 4.

From the Baptist Missionary Magazine for Sept.
Recent Intelligence.

BURMAH.—Mr. Binney, in a letter dated Maulmain, April 23, 1846, says:—"The prospects of the school, for the next year, are good. About one hundred are already over from the Burman side, [Rangoon, &c.] Some of these will study for the ministry. My pupils of last year are returning some weeks before the time I appointed, in fine spirits. So far from being alarmed at the dry season term, some of them are bringing their families with them, that they may have no difficulty upon that point. So many are here, that we must commence school at once, though it is some time yet before the rains set in,—the usual time for the school to begin.—About forty have been in regular study the past week. They are here, and must not lose their time and opportunity. Some of them are in fine spirits. We have everything to encourage us in our labor, except men to help gather in the harvest. If the American churches ever mean to do the work for these Karens, now is the time. They greatly mistake, if they think some more contented and future time will answer. However, the responsibility is with them. That they have ample means in men and money, does not admit a question. May God give them the heart."

Mr. Howard, under date of Maulmain, March 21, 1846, writes:—"We want more men, and we want right men. I hope our brethren, now at home, will soon return and bring with them a strong reinforcement. Arracan wants men. At least men ought to live in Arracan, for the benefit of the Karens in Burma. A preaching Burman missionary,—one who shall make preaching his entire work, is imperatively required here, and another for the Karens. Br. Vinton cannot possibly perform the labors required in his department. Br. Binney is making a good beginning in preparing a native ministry for the Karens; but this does not yet supersede the demand for missionaries for that people."

Mr. Osgood has been compelled by the failure of his health to embark with his family, for the United States. Mr. Stillson has been called down from Arracan to supply, in part, the place of Mr. Osgood at Maulmain, and to perform other service required by the absence of Dr. Judson and Mr. Simons. Mr. Ingalls, instead of returning to Mergui, has gone to Arracan to remain until the return of Mr. Abbott, or the arrival of some other missionary.

A very interesting letter from Miss Vinton, dated Maulmain, March 23, 1846, which we shall publish in our next number, concludes as follows:—"I have heard one item of intelligence to-day, which cannot fail to interest you. A large company of Karens arrived here to-day from Rangoon, saying, that one of the ordained native preachers from Sandoway, came over last month, [February], and baptized three hundred and seventy-two Karens at one time, who had long been worshippers of the true God, and waiting for the ordinance. . . . We have cause for rejoicing, and at the same time for weeping. For rejoicing, in that the converts to the truth are being multiplied; and for weeping, that there are so few to watch over these converts, and teach them the way of God more perfectly. . . . The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about twelve hundred. What hath God wrought!"

SIAM.—Mr. Goldard, in a letter from Bangkok, dated Dec. 8, 1845, says that his health, which had been impaired, was restored. "Mr. and Mrs. Chandler were temporarily absent, so that he and Mrs. G. were alone. 'Yesterday,' he adds, 'we had a pleasant time at communion. Twenty-two native brethren were present, and seemed to enjoy the exercises. As we were alone, the services were all in Chinese, which, I presume, is the first instance of the kind since the formation of the church. Thus far there had always been other brethren present who did not understand Chinese, and, therefore, the services have been partly in English. There was a mournful pleasure yesterday in conducting the services. It was more interesting to me, and, doubtless, to the people, to have all in a language which they understood; but it was sad to feel that there was no one to join in the privilege whom I could recognize as a fellow-laborer,—none to whom I have the gospel to the multitudes of Siamese. I have, however, no doubt that in the Lord's good time, light will arise and deliverance come."

"When I distributed the emblems of Jesus' love to those twenty-two disciples, yesterday, and told them the fact of Jesus having so loved them as to shed his blood—to die—for them, was proof that he would love them to the end, and cause all things to work together for their good, I could scarcely believe that He would abandon his cause here, and leave this flock to be scattered as sheep without a shepherd. I must be slow to take the responsibility of leaving this field destitute."

Mr. Chandler, in a letter dated Bangkok, Jan. 26, 1846, states that his own health has suffered severely, and that, were it not for his desire to complete the preparation of the Siamese type, upon which he is successfully engaged, he should not think it advisable for him to remain at that station. He says, "Much as I dread remaining here, I think I should dread more to see this station abandoned."

GERMANY.—Mr. Oncken, in a letter dated at Breslau, June 24, 1846, gives an account of a tour which he had made to Berlin, Leipzig, Halle, Dresden, &c. He says:—"From Dresden I proceeded to Niesky, a Moravian settlement, and made the acquaintance of Baron von Bulow, who was much interested in the labors of our colleagues, and gave me for this object five thalers. Both he and the Moravian minister gave me a most hearty reception, and introduced me to subject of baptism. The former granted that infant baptism could not be proved from the Bible, though neither was it prohibited; and the latter said, 'I always tell the children, in the instruction previous to confirmation, that infant baptism is nowhere taught in the New Testament.' But, added the good brother, 'we have history for it, and the development of the church.' Of course, I made good use of those concessions against my friendly opponents."

"I arrived here [Breslau] on the 18th inst., and was glad to find Br. Straube waiting my arrival.—The next two days I was occupied in visiting and examining four candidates for baptism, to whom two young brethren were unexpectedly added, who arrived from Landsbut, on their way to Berlin, with the view of being baptized. With these six

believers in the Lord Jesus, I went nearly five miles above the town, and just as the Sabbath commenced, I led them down into the Oder, when they were baptized with Christ in baptism. About half past 2 o'clock, we reached our lodgings, and in the morning at 9 o'clock, we were assembled in the house of one of the brethren, where the church was organized. Br. Straube was ordained as pastor, and Br. Friedemann, a native of this place, and originally a member of the church at Hamburg, as deacon. I was then nearly the whole forenoon occupied in giving directions and instructions to the infant church; and throughout these solemn services, we enjoyed the presence of our risen Lord. In the afternoon I preached in the saloon of the Moravians, to a deeply impressed audience, and in the evening the little flock were gathered around the Lord's table."

GREECE.—Mr. Arnold, in a letter from Corfu, dated April 8, 1846, gives an account of an interesting infant school, which had been established for the children of the poor. The funds for its support are furnished by residents, without any demand upon the treasury of the mission. It is under the care of a young lady of English birth, assisted by an intelligent Greek girl. Lord Seaton had kindly promised to allow to the school the gratuitous use of a municipal building, thus leaving all the subscriptions free to be devoted to the providing of facilities for instruction. Under date of June 8th, Mr. A. says, "The infant school prospers, with about one hundred scholars."

Mrs. Dickson still continues her school at Corfu, and has some encouraging indications. There is among her pupils a growing interest in the Sacred Scriptures, and the light of divine truth is beginning to work changes in minds that have hitherto been full of superstition and prejudice.

Mr. Buel continues at the Piræus, and recent letters from him represent his prospects of usefulness in a very encouraging aspect. The efforts which have been made by the priests, and some of the school teachers, to induce the authorities to suppress his Sabbath labors, especially in the work of Bible Class and Sabbath school instruction, had signally failed. He presented a petition, to which, after twenty days, he received a favorable answer. Permission was given him to teach the English language; and this was understood to be a permission to prosecute the work in which he had been engaged before the interruption of his labors. The decision of the Bureau of Education was communicated to him by the Demarch, and he felt quite secure against a repetition of the annoyance.

At the date of Mr. Buel's last letter, June 30th, Miss Waldo was at Athens, on a visit from Corfu. Mr. B. urges strong reasons why she should remove to the Piræus, and become the associate of Mrs. Buel in the work of instruction. The facilities afforded at that place, for useful labor among the Greek population, he thinks to be far superior to those at Corfu.

State of the Treasury.—It will be seen by the account of the Assistant Treasurer, that during the first four months of the fiscal year, the whole receipts have amounted to \$40,187 33. But it should be remembered that of this sum, \$36,168 89 were received in the month of May. In the months of June and July together, the receipts were only 7,043 10. If the sum received the first four months be taken as the ratio for the year, the total will exceed \$120,000 00. If the receipts for June and July should be the ratio for the next eight months, then the total on the first of April next, will be only \$68,360 13. The amount actually needed for the remainder of the year is sixty thousand dollars.—This will require an average of \$7,500 per month from Aug. 1, 1846, to April 1, 1847.

The Anniversary at East Windsor.

The exercises at the East Windsor Institute the last week, passed off with interest to the visitors, and honor to the instructors and the students. On Monday evening, Rev. H. REED, of New Preston, gave a Lecture in course on the Jews, which he did not hear, but heard spoken of with universal approbation and pleasure. On Tuesday evening, a sermon, which was said to be one of peculiar merit, was preached before the Alumni. The Examination was spoken of, especially that of the Junior class, by the Committee, as being equal to anything ever exhibited at the Institute. On Wednesday evening, Rev. Mr. CLARKE, of this city, delivered an Address before the Society of Inquiry. His subject seemed to have been selected for the times. It was *The Scriptural method of Reform, contrasted with the world's methods.*

He exhibited the contrast at three points. (1) The place at which the remedy for immorality shall be applied. The Bible method is to apply the remedy to the seat of the disease, a corrupt heart. The world aims only at repairing the external habits, leaving the heart unsanctified. (2) As to the remedy itself. The Scriptures substitute new and gracious affections for those natural lusts which produce immorality in the life. The world reforms men from the dominion of grosser lusts to the dominion of other and more humane, but equally selfish and natural affections. (3) As to the means and means to be used in the prosecution of Reform. The word of God commands to the use of such motives, and only such, as tend invariably in the direction of virtue. The love of approbation is often a spur to intemperance and debauchery. The love of Christ is a motive which never prompts to wrong acts or habits. The Bible employs these unequivocal and safe motives,—the world uses only such motives as are effectual in the production of immorality as often as of virtue. From these principles and propositions, he inferred, (1) That the Christian church is the only safe Reformer; (2) That the church is never to abandon her appointed and inspired platform of Reformation; (3) That the church must either control or abandon every pretended reform which she encounters. Here the speaker applied his subject to the Temperance cause, and the anti-slavery cause. (4) That every genuine reformer must of necessity be a universal reformer. The address was listened to with deep and undivided attention by an audience which, considering the character of the weather, was large.

On Thursday came off the exercises of the students, as follows:

1. "The Fathers of New England"—well conceived, well written, very well spoken.

2. "Subscription to Credits." Well enough in the conception and the argument, but intolerable in the style of delivery. That nimble, auctioneer manner of speaking and acting, would spoil the apostle Paul if he were yet on earth. We would recommend to this young gentleman, who is not deficient in intellect, to wear himself immediately of his style of speaking, and get one more graceful and manly;

and that the more, because we saw that he himself was evidently pleased with those light-fingered pranks.

3. "The Sublimity of the preacher's Work." Grand subject, and grandly done. The last topic—"The results of the preacher's work"—was rather a falling off, evidently for want of sufficient labor when he wrote it. Daedalus must look out for his wings.

4. "The objects of Faith not appreciable by Reason." A good vein. Well, very well done. But the speaker has a fault in his gesticulation. It is too muscular. A gesture is not a Vulcan's blow. Paul had a great aversion to beating the air. If this young gentleman will study ease in his delivery, he will find his speaking easier to himself and easier to his hearers.

6. "Paul as a Reasoner." That man can do better. He must have prepared his piece in a hurry. No one will be willing to mark him as a man, where they must of necessity mark his piece as a production. There is a "power of contrary choice" in every good mechanic. He can be a cobbler if he will. But our opinion of this man is expressed in Heb. 6: 9.

7. "Spiritual Worship." Decidedly a fine article. 8. "The peculiar temptations of the ministry at the present day." Sensible, practical, good. He will make a useful man. A little too much talk about "smart ministers." It is to be hoped that these young gentlemen will none of them entertain any conscientious scruples against being smart. Dullness is nowhere that we can find, represented as the "chosen vessel," either of divine grace, or Christian usefulness.

9. "Soundness in doctrine necessary to the full development of Christian character." Sensible, logical, perspicuous. Logic is good. Logic on fire is better. Verbum sat.

10. "Simplicity in the preacher." The right idea, rightly expressed. We predict for that young man, if he lives, a useful and honorable course.

We have spoken rather freely, perhaps, of the faults of the students. But this is neither because we find food for critical luxury in literary blemishes, nor because there was any unusual display of defects, or any lack of excellence in the performances of the day. But we desire those young gentlemen to be faithful. And the way to make them so, is to hold up before them a faithful mirror. Our text and motto, in all these matters, is in Proverbs 27: 6.

We must not omit to notice that a Professorship has been recently founded in the Institute, and that its affairs and prospects were never in so promising a state as now.

Mr. Woodward's Sermon on Ordination.

A respondent in New Haven sent us a sketch of the proceedings at Yale during the Commencement week, which did not reach us until our last paper was in type. We select from it this week, his notice of Mr. Woodward's sermon before the *Concio al Clerum*.

"The first public exercise of the occasion, was the *Concio al Clerum* (Address before the clergy) on Tuesday evening, 18th ult., at the North Church. The preacher, was Rev. James W. Woodward, of Columbia, Ct. His theme, 'WHAT IS ORDINATION?' had been appointed by the (Congregational) General Association of the State. Text, Acts 14: 23. 'And when they had ordained them elders in every church, &c.'"

The views of the preacher on the subject of Ordination, were decidedly democratic and anti-papal. Ordination, he contended, consisted, essentially, in an election, by any particular church, to the work of the ministry. Ordination technically and commonly so called, by the laying on of the hands of the Presbytery, was nothing more than a public induction to an office already conferred—same as in the case of induction to civil office—same, for instance, as in the inauguration of a President of the United States to an office already conferred upon him by the election of the people. The public induction ("Ordination" commonly termed), of the minister, was not essential to the validity of his office—without it he was validly a minister and could with propriety, perform all ministerial functions—his election by the suffrages of the brotherhood, constituted his ordination. His induction to his office, even ("Ordination" in common parlance) by laying on of the hands of the Presbytery, was to be considered an act of the church or churches concerned in the act—they did it by their delegates chosen for the purpose—they (the church), might with propriety do it by their own, undelimited, act if they chose.

The preacher quoted pretty largely from the New Testament, in support of his positions; even the vacancy in the *Apostolate*, occasioned by the defection of Judas, narrated in Acts 1st, was filled by popular election. Various other passages were referred to. Early Ecclesiastical History was also quoted, as sustaining the views of the preacher.

Great Sermons.

There are thousands of professing Christians at the present day who are still so old fashioned in their notions of what constitutes great sermons, as to prefer the simple style of preaching as that left on record by the Evangelists and in the Acts of the Apostles as it fell from the lips of our Saviour and the Apostles themselves. But there is another class of hearers, we don't know as they are peculiar to the present day, who seem to think of little in religious matters except a great preacher and great sermons. We hardly know what they understand by a great sermon, but suppose that it means, in the popular acceptance of the term, a literary production in which there is a vast amount of learning and oratory, and but very little gospel displayed. The preacher who endeavors to cater for the tastes of this latter class of persons, will invariably find it hard work for himself, and at the same time will deprive those of his hearers who really desire his visits, of the benefit of them. Far better would it be for himself and his church, to learn their divinity direct from the Great Master, than to waste his time and talents in striving to please a vitiated taste for great sermons.

A correspondent of the Richmond Religious Herald, gives the following account of a great minister. Poor man! his labors must be arduous and melancholy too, for a minister must be lonely and melancholy who can preach six years to a church without getting acquainted with its members.

"In one of our cities, a minister who had been settled six years over a church, visited, a few days since, one of his members for the first time. Why was this neglect? Not because of pride. He is an humble Christian, the parishioner is not poor. Not because of indolence. None more active, none more devoted to the church. It was partly from igno-

rance, that he had such a member. Is he culpable? Not so much as his church. They have created a necessity for great sermons, and no man can write two or three great sermons a week and visit his people. He must visit his study, not his people to do that."

Newspapers in Siamese.

The Missionary Magazine for September, says that the Missionaries of Assam have commenced the publication of a newspaper in the native tongue, styled "The Orundoi," translated by Mr. Cutler, "The Aurora," and by Mr. Brown, the "Rising Dawn." It is published monthly, and is designed to be the medium of scientific, moral and evangelical truth. Strong hopes are entertained by the brethren that it will greatly facilitate their intercourse with the people, and be the means of calling attention to the character and claims of Christianity. Of the first number, Mr. Brown says: "A good deal of fear was manifested on account of its religious character; but a much larger number of subscribers have come forward than we expected."

Mr. Brown sends a translation of one of the articles contained in the first number, written by a native pundit. The article is upon the violation of the tombs of the Ahom kings, which have lately been broken open and despoiled of their treasures. It appears that a most horrid custom formerly prevailed there of burying on the death of a king, a number of human beings in the same tomb, alive; sometimes as many as ten or twenty. These wretched beings were left in their horrid dungeon to perish for want of food, fresh air, &c. In the tombs were also buried all the gold and silver vessels, jewels, &c., which were used by the king when alive, as he was supposed to require the same comforts in a future state, that he enjoyed in this. These tombs are very capacious, and some of them contained immense treasures. During the last year the Assamese have been digging open these graves for the sake of the treasures. So many have suddenly become rich, that for the last six months the people have been in a state of high excitement, digging the graves at night, and now scarcely a single mound of any considerable size is to be found in any of the villages, that has not been dug open.

The correspondent of the Assam paper, gives a list of thirteen tombs that have been opened, with the names of the kings and queens that were buried in them. One of these kings was buried in the year A. D. 1552. Large quantities of gold and silver vessels have been taken from these tombs; and from one of them, several boxes of gold and silver. A number of men who had been digging by stealth, were unable to get open one of the tombs, being very large. The late Rajah has been employing a hundred men upon it for two months who have just succeeded in getting it open. It is about a hundred feet high. The history of these tombs, as related by the correspondent alluded to above, is so interesting that we copy it entire.

Violation of the Tombs of the Kings.
"From ancient times, whenever any of the Ahom kings died, it was the custom for his successor to bury in the tomb of the deceased king, the vessels in which he ate and drank, together with all the articles of furniture and clothing which were used by him. The servants and attendants of the king, and sometimes his elephant and horses, were also buried with him. The manner of burying was this: The room in which the body was deposited, was overhung with seven awnings, fringed on all sides with golden ornaments. The head and foot of the royal couch was overlaid with gold, also the four posts to which the curtains were attached. On the couch was spread a silver coverlet; the pillow was adorned with gold and precious stones, and here they placed the king, dressed in his robes and ornaments. By his side was laid the royal sword, the sheath ornamented with diamonds set in gold. On the floor, near his head, were placed four or five baskets; in one of which, made of silver, was placed a golden vessel, containing his line-box, ornamented with diamonds, and his gold tobacco-box, his gold handled knife, and a silver arca nut. Another of these baskets held his golden drinking cup, in another were his jewels, in others, gold and silver vessels. Also boxes containing silver. At the foot was placed a hookah, with a pipe and silver case, containing the smoke of opium, and a silver case containing a fan, and a silver case containing a gold handled chowrie. In other parts of the tomb were placed various articles, servants, &c. Since the kings embraced the Hindu religion, the practice of burying men and animals alive, has been discontinued; although it is stated that four skulls have been found in Rudra Singh's tomb, and ten or twelve in Promot Singh's."

"Formerly overseers were appointed to watch these tombs, who prevented their being dug open and plundered. Beside which, it was supposed that departed spirits, demons, Ahom daimis, & the kings themselves haunted the place, so that no one dared to molest the sepulchres. One only, that of the Gorgoura Bura Raja, had been dug by the Muttecks, previously to the year 1768, A. D. 1844. In that year the tomb of Lokhm Singh, at Sonaidoo, was first opened by stealth and plundered by the son of Horkuria Bora. The people seeing this, and finding that no departed spirits or demons haunted the tombs, lost all their previous fears, and combining in parties of thirty or forty, proceeded to dig open the others. Finally, the late Raja Purandor Singh, finding himself unable to preserve the remaining tombs from violation, has commenced opening them, with the intention, it is said, of conveying the bones of his ancestors to the Ganges."

"So with the mesmeric operators: they have spoken for themselves with the mouths of persons possessed by them, as in case of the man from the tombs; they spoke with his mouth and said their name was 'legion,' uttering several other speeches, requesting to 'go into the herd of 2,000 swine,' &c. (Mark 5: 7-13)."

"In the works of Sorcery, or of unclean spirits, the physical and mental powers of individuals operated upon, sometimes, were, all taken away while such persons lay prostrate and were thought by the spectators to be actually dead. (Mark 9: 17-26)."

"This is now, one of the very common phenomena of Mesmerism; for how many times are its subjects so apparently deprived of all their vital powers, as to have their life discerned, only by the physician; and more especially so, when their teeth are drawn, their limbs amputated, &c. &c., without effecting any of their sensibilities."

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except in the church in Cornwall, where a precious revival had been enjoyed, and 23 added to the church as the fruits of it.

An increased interest was felt in Domestic Missions, and a spirit and determination manifested, that betokened good for Litchfield county this year. God grant that it may not die with the meeting—Com.

Mesmerism.

A couple of pamphlets have been placed on our table by Henry Jones, author of "Principles of Interpretation," &c., in which he endeavors to identify Mesmerism with ancient Sorcery and Witchcraft. Not having yet found time to turn our attention to the study of Mesmerism, we are of course unable to decide whether Mr. Jones is correct in the premises, or not. It is now an undisputed fact, however, that Mesmerizers have the power of placing subjects into what they term a *Mesmeric sleep*, during which they are insensible to pain. The testimony of respectable physicians on this point, who have themselves performed difficult surgical operations while their patients were under the Mesmeric influence, is ample, and places the matter beyond a doubt. Mr. Jones admits all this, and a great deal more, in the pamphlets before us. He supposes the many wonderful stories about clairvoyance to be fully substantiated by proof, but differs with the advocates of Mesmerism in regard to the agency employed to produce this state of mind. The Mesmerizer maintains that it is accomplished by means of a *magnetic influence* imparted by the Mesmerizer; while Mr. Jones contends that it is produced by *Satanic influence*, and is precisely the same kind of sorcery that was prevalent in the days of the Apostles, and back to the time of Moses. In order to prove this, he presents in one of the pamphlets twenty-six "Resemblances between Sorcery and Mesmerism."

The following are selected promiscuously from his "Resemblances" and are a fair specimen of the whole.

RESEMBLANCE 1. In ancient Sorcery there was a customary invocation of supernatural or invisible help; as the "prophets of Baal called on their god from morning till mid-day," to bring down fire, &c. (1 Ki. 18: 26-28); though it was a failure on that occasion; others of such characters consulted familiar spirits, (Deut. 18: 11); for invisible help; and Naaman the Assyrian "thought that Elisha would 'call upon his God' to do a miracle, as though it had been customary for the Assyrian prophets or Sorcerers to call upon their Gods in doing their wonders." (2 Ki. 5: 11).

So in modern Mesmerism, very generally there is something precisely like invoking invisible help, and though it is not acknowledged by the performers to be prayer to evil spirits, it is called by them, "willing" the wonder to be done. This is surely the same as *desiring* it to be done by that invisible agent or power whatever it be, which can do it; while if that power is satanic, this desiring is indirectly invoking or praying Satan to do the wonderful, as in the case of Baal's prophets for the fire to come down.

In Sorcery, there was generally an outward process or formality necessary in the exhibition of its wonders. The Egyptian Magicians cast their rods upon the ground and they became serpents. (Ex. 7: 11, 12). The prophets of Baal put their sacrifice on wood, before praying Baal to send down fire, (1 Ki. 18: 23, 24); while it seems, from the heathen prophets or magicians used by the hands of the sorcerers, as Naaman "thought" that Elisha would "move up and down his hand over the place and recover the leper?" (2 Ki. 5: 11, marginal reading); as though such were the practice, where Naaman lived.

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"So with the mesmeric operators: they have spoken for themselves with the mouths of persons possessed by them, as in case of the man from the tombs; they spoke with his mouth and said their name was 'legion,' uttering several other speeches, requesting to 'go into the herd of 2,000 swine,' &c. (Mark 5: 7-13)."

"In the works of Sorcery, or of unclean spirits, the physical and mental powers of individuals operated upon, sometimes, were, all taken away while such persons lay prostrate and were thought by the spectators to be actually dead. (Mark 9: 17-26)."

ENCOURAGING FROM THE MISSIONS.—It will be seen on reference to the "Recent Intelligence" from the Missionary Magazine, which we copy to-day, that about twelve hundred Karens have been baptized within the present year, in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst and Maulmain. "What hath God wrought."

MISSIONARY CONVENTIONS.—Arrangements are about to be made for the holding of a few missionary meetings at central points in different States, during the approaching autumn, to be attended, in addition to the pastors and others in the vicinity, by the Assistant Secretary, and by deputations from the Executive Committee. As far as may be practicable, the attendance of returned missionaries will be secured. We select for this plan of useful effort, the thoughts, prayers, and vigorous co-operation of all who feel an interest in the general object.—Miss. Magazine.

EXTENSIVE PRAYER.—Our neighbor of the Calender very gravely informs his readers in his last paper, that extensive prayer had its origin in a connection between the papists and the Puritans, and quotes from Evelyn to prove his assertion, that "a famous Jesuit in the reign of Queen Elizabeth feigned himself a Protestant, and that he first began to pray extempore." Did the editor of the Calender ever read his Bible?

PASTORAL CALL.—We learn that the Central Baptist Church of Norwich, have invited the Rev. Mr. Hiscox, of Westbury, R. I., to become their pastor. We are not personally acquainted with Mr. Hiscox, but our readers have occasionally been favored with interesting communications from his pen; he having been a regular correspondent of the Secretary for a year or two past.

WESTWARD.—We learn that Dr. Henry Remond, late pastor of the church in West Woodstock, has recently left the people in his charge, to seek a field of labor in the "far West." We have known Bro. R. for several years, and while we sincerely regret to lose so kind and faithful a fellow laborer from our own State, we are sincerely rejoice that he is turning his feet towards the "great valley." We are often told that Ministers are not wanted in the West unless they are such as can succeed in the East. We are happy in being able to say in reference to Dr. R., that he has been tried in the East and has won to himself a large circle of friends. While he labored with the church in Mansfield for some five years or more he was permitted to see the fruit of his labors in the increase of numbers, strength and unity of the church. So too in his last place of labor, he case under his ministry seemed steadily to progress. The prayer of many a heart will be, that his life and health may be continued, that he may become a lasting blessing to the distant West, and be instrumental in gathering many a wanderer to the fold of Christ.

ATTEMPT TO KILL AT THE STATE PRISON.—The Deputy Warden of the State Prison came near losing his life by one of the prisoners on Monday last. It appears from the statements received from Wethersfield, that a black fellow was swung wood in the prison yard, when Mr. Walker, the Deputy Warden, was passing through the yard, noticing that he sawed crosswise, thereby exposing about double the labor that was necessary, ordered him to do his work correctly, and left him. Shortly after he passed him again, when the prisoner seized an axe while Mr. Walker's face was partially turned from him, and aimed a blow at his head. Mr. W. discovered the motion of the axe in season to partially avoid the effect of the blow, which was received on the forehead. He fell, and endeavored immediately to rise, when the negro struck him with the edge of the axe across the leg, severing one of the bones below the knee, which was followed by another blow with the axe across the arm. He was in the act of striking the fourth time, when one of the guards fired at the prisoner. The ball passed through the fleshy part of the thigh, fracturing the bone badly. The prisoner instantly fell, and the life of Mr. Walker was undoubtedly saved by this means. The prisoner, who now lies in a very dangerous condition, is represented as a very bad fellow, and once attempted to kill Mr. Strong when he was Deputy Warden of the prison. He was sentenced for five years for an attempt to kill, and had served two years of his time. Mr. Walker, who is very badly hurt, it is thought will recover. We understand that the next time was on the wall at the time the affray commenced, and was under the necessity of jumping down into the yard before he fired, for fear of killing Mr. Walker. The wall is 12 or 15 feet high.

LATEST FROM MEXICO.—The steamer McKim arrived at New Orleans on the 23d ult., with 1000 men from Point Isabel to the 17th, and from Camargo to the 13th. She brought 100 volunteers to the sick list. China, a small place 80 miles above Camargo, containing 700 inhabitants, was taken on the 5th of August by Capt. McCulloch with his Rangers, without bloodshed. Gen. Taylor arrived at Camargo on the 9th of August.

The steamer Arab arrived off Vera Cruz on the 15th, having Gen. Santa Ana on board. He immediately placed himself at the head of the movement in that department. The departments of Puebla and Mexico have declared for Santa Ana, and Paredes has been taken prisoner.

Before Santa Ana left Havana, he took letters from Gen. Campbell to Commodore Conner, and avowed himself, in reply to some inquiries as to his intentions, as follows:—"If the people of my country are for war, then I am with them, but I will prefer
